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# *RELIGIO MILITIS:*

OR,

# The Moral Duty

OF A

# SOLDIER,

SHEWING

How he ought to behave himself

TOWARDS

# GOD,

HIS

# KING and COUNTRY.

BIB. CANT. ACAD.

*O Socii, (neq; enim Ignari sumus ante Malorum)*
*O Passi graviora, dabit Deus his quoque finem.* Virgil.

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To His GRACE

# FREDRICK,

Duke of *Schenberg*, Marquiſs of *Harwich*, Earl of *Brentford*, Baron of *Teys*, General of all Their Majeſties Land-Forces, Maſter-General of Their Majeſties Ordnance, One of their Majeſties Moſt Honourable Privy Council, K^t. of the Moſt Noble Order of the Garter, Count of the Holy Empire and *Merteola*, Grandee of *Portugal*, General of the Elector of *Brandenburg*'s Forces, Stadtholder of *Pruſſia*, &c.

May it pleaſe your Grace,

THE *following Papers are bold to preſume on your Grace's Patronage and Protection, from the Conſideration, that by reaſon of the high Station in which you move, no Perſon may claim ſo juſt a Title to them, as your ſelf. The whole Piece being deſigned for the Inſtruction and Benefit of Soldiers, ſo far as concerns Morality*

*and good Manners, I presently conceived your Grace's Name the fittest, as well as the greatest I could set before it. I should do violence to your Grace's Honour, to endeavour to confine the Elogiums of your great and generous Actions in a Piece of Paper; since the whole Christian World is acquainted with them. Some places to their Cost, and with Fear are sensible of that Courage and Conduct, with which, and the Assistance of Heaven, your Arms have always proved victorious: While others with the greatest Pleasure and Satisfaction mention your Name, as the happy Instrument of Peace and Safety to them: Especially the People of* England, *and I among the rest, are bound to acknowledge, that, next to the Mercy of Almighty God, and the auspicious Aid of his present Majesty, we owe the greatest share of the happiness of our late wonderful Deliverance to your Grace. May Heaven still prosper your Grace's Undertakings, for the Defence and Preservation of the true Religion, the Peace and Prosperity of all Christendom, and especially for the Safety, Honour and Welfare of their Majesties, and these Nations for whom you fight, shall always be the Prayer, of*

My Lord,

Your GRACE's

Most Humble, and

Most Devoted Servant,

*C. B.*

# SECT. I.

## *The Reaſon of the Undertaking.*

IN all Affairs of this Life, 'tis certain, that in order to an enjoyment of the happy Life which is to come, our Actions muſt always aim at a ſincere and cheerful Practice of Chriſtian Duties. But eſpecially, they who are employed in Military Affairs, are in a great meaſure obliged to be ſober and religious. For they muſt needs be ſenſible of the danger they daily are in of being taken out of the Land of the living; that they always carry their Lives upon the Points of their Swords, and are not ſure of eſcaping the firſt ſhot from the Enemy. *'Tis appointed for all Men once to die*, ſays the Apoſtle; but they that are fighting in the Field of War, may be ſaid, as he ſays in another place, *to die daily*. Not that I would ſeem to diſcourage Men from the Enterprizes of Honour and Juſtice, for our Saviour came not to bring Peace on Earth, but a Sword, and ſuch a Sword as is never like to be ſheathed, while the World laſts, while there are Hereſies and falſe Religions to broach, or a true Religion to defend: And nothing can be more juſt and honourable, than for Chriſtians and Proteſtants to ſtand to the loſs of their Lives in the defence of the Truth. But that which I aim at in urging the danger impending on the Perſons who are to ſtand in its defence, is thereby to excite and quicken in them a ſenſe of the duty, which is eſpecially incumbent on them, as ſuch as are always at the point to die, and therefore ought always to be prepared for death. As I would be very cautious of ſaying any thing that may tend to diſhearten them, who are ſet out for the Vindication and Defence of the true Religion, and the undoubted Libertiess of thoſe that are ſincere Profeſſors of it; but

rather, if my poor Rhetorick would avail any thing, I would urge all the Arguments I could think on for their encouragement: Yet I would have those that are to run the hazard of the War to consider, that to die in the Field in defence of the Truth, will not do the business, unless they die in the fear of God. The merit of the cause will avail them very little, without the comfort of a good Conscience to accompany it; and I don't see how Men can have that, when they live so loosely, as too many do. 'Tis certain, there cannot be a better Cause for men to venture their lives in, than the defence of the Protestant Religion and Priviledges: But, they that undertake to lose their Lives for a good Cause, ought to be good Men; otherwise let the Cause be never so good, they may perhaps save that, but that will never save them. God makes use of men, as the means in his hand to recover his People out of danger of slavery and arbitrary Power, and the Snares of a false Religion, but we don't find that ever the merit of the Cause prov'd advantageous to any Man that was not truly religious, except it were that such a Person may be a little advanced for a time on Earth, that his fall may be the greater at the time of death. Thus we find, that, though *Jehu* was the Instrument of fulfilling all that God had denounced against the House of *Ahab*, yet because he departed not from the Sins of *Jeroboam* the Son of *Nebat* who made *Israel* to sin, but did that which was evil in the sight of the Lord, the only reward we find he had for all his service, was, that his Children sat upon the Throne to the fourth Generation. So it will be, if not worse with every Christian that goes not forth to War in the fear of the Lord, though he may survive as Conquerour, and so come to Honour and Greatness here on Earth, yet he must not expect after this Life to enter into his Master's Joy: But though he has been an Instrument of good to God's People, yet he will at the last day appear to be evil, in that he has not been good in reference to himself. I mean if a man fights against temporal Enemies on the behalf of his fellow Christians, yet unless he at the same time resists the spiritual Enemies which are warring against him in his own Bosom, and endeavour to rescue his own Soul, as well as his Neighbour's Body, he may save one, but it may be with the loss of the other, and yet the merit of the cause

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be never the leſs. From theſe and the like Conſiderations, I thought it neceſſary to undertake a work of this nature, which, though it may be ſhort, yet, I hope, the leſs time is required to read what I ſhall offer, the ſooner it may be imprinted on the memory, and ſo more eaſily underſtood and obſerved.

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## SECT. II.

### *Of the Title, and Scope of the Book.*

THE reaſon of my prefixing ſuch a Title to theſe Papers, is not that I would be thought to underſtand the Religion of any one ſort of Men, as diſtinct from thoſe Duties of Chriſtianity, which all men, of what degree or quality ſoever, ought to be exerciſed in. But when I ſpeak of the Religion of a Soldier, I mean, thoſe particular Branches of the Chriſtian Religion, which do more peculiarly belong to Men of ſuch a Quality and Profeſſion. Nor am I the firſt that have written in ſuch a Style; for there has been a *Religio Clerici*, and a *Religio Medici*, before I had a thought of a *Religio Militis*, which may ſuffice that I am not ſingular, or alone. Neither have I done this in imitation of others, that the World ſhould think that I am ambitious of a Name equal to the leaſt of them: But as I have undertaken this only for the benefit of men of a particular Station, ſo I thought it moſt proper to direct what I propoſed for their Advantage in a particular Style. The titling of Books hath always been at the diſcretion of the Authors of them: And ſo, though I cannot tell how to call my ſelf an Authour, only for that I know this to be of my own framing, I hope I may claim the Priviledge of an Authour in this particular. And for the encouragement of thoſe who will allow me this, I will venture to promiſe that, as near as I can, they ſhall meet with nothing, or very little in theſe Pages, derogating from the Senſe of the Title I have ſet before them: And if I make good this, I hope I may come off as to other particulars of Mode and Figure well enough. Beſides, I preſume I may have

ſomething to ſay for my ſelf, which may ſerve inſtead of an Apology; and that is, that to write of the Religion of a Souldier, may be proper enough in this Age, becauſe the generality of men of that profeſſion live as if they were obliged to obſerve no rules of Religion at all: As if, though the reſt of Mankind are indiſpenſably bound to be Chriſtians, and good Chriſtians too, yet 'twere no matter if all of their function were Atheiſts. 'Tis a ſad thing to be ſoberly conſidered, that men who are under obligations to ſleep and wake with their lives in their hands; who beſides that they are alike ſubject to the Diſeaſes and Caſualties of Nature with the reſt of Mankind, they likewiſe labour in a much more hazardous Calling, eſpecially in time of action when they come to engage their Enemies, I ſay, it muſt needs be a lamentable ſight, to behold them exerciſing themſelves in all manner of Wickedneſs, in the midſt of ſuch eminent danger always threatning their Bodies, as if they were reſolved, with the loſs of them to loſe their Souls too! And no man, certainly, eſpecially that has taken upon him ſuch an Office as obliges him to watch diligently for the ſalvation of all that may be ſaved, can be a looker on, and behold ſuch unreaſonable tranſactions without endeavouring to make ſuch poor Creatures ſenſible of their miſerable condition, and preſcribing them ſuch means as may be effectual, with God's Bleſſing, to bring them out of it. To ſo good an end as this, though it may be ſaid that there are many excellent Treatiſes, which though deſigned for the general good of all men, may be ſerviceable enough to private Capacities, yet, I preſume, a few things propoſed to men of a particular Station, may, for any thing that can appear to the contrary, be better taken, and find a more favourable reception with them for whom they were particularly intended, and ſo prove more effectual, and in a good meaſure be productive of the end they aim at. However, to make the leaſt of the matter, though men of a particular rank or quality may reject all general Treatiſes tending to the promotion of Religion in them, yet when they meet with ſomething which aims directly at themſelves, they may be moved thereby to conſider ſomewhat more ſeriouſly of their condition than, perhaps, otherwiſe they would do; and if they are once brought to a conſideration of themſelves and the State of their Souls in reference

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to another world, there is some reason to hope, that every thought may work some amendment in their Lives, and so by degrees they may be wrought upon totally to lay aside the sins they have before been accustomed to commit, and to live in the dayly Exercise of Christian Duties. At least I would have such consider, that if they slight those things which are particularly directed to them, for their own everlasting good, the greater will be their Condemnation at the last day. And thus I hope the Title of these Papers appears reasonable enough, and the whole design past dispute necessary, especially in the present juncture.

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## SECT. III.

### *Of the Duty of Souldiers, as Christians, in general.*

AS there is no other Name under Heaven by which Men can be Saved, but that of the Son of God, our Lord Jesus Christ; and as all Men, of what profession soever, that are willing to be Eternally happy, must be obedient to his Gospel, so they that are by Profession Souldiers, if they allow themselves to be Men, must own themselves obliged to be conformable to the Doctrines of Christianity, in order to that end. The sentence of the Wisest of Kings and of Men, was, *To fear God and keep his Commandments, is the whole Duty of Man.* And it concerns every one that pretends to bear Arms, not to be afraid of any thing like himself: They ought to be armed with a Courage that may make them as it were Insensible of Danger from a temporal Enemy. For Cowardise in a Souldier is a notorious vice, and by the Law of Arms unpardonable: wherefore Men must either not Draw a Sword at all, or if they do they must resolve to Fight. How base will that Man appear, who shall run away with a Sword by his Side, if there be a just occasion, and he ought to stand! Certainly such a Man must never appear armed again, for shame: Thus it is then with all that are listed in an Army, they in that moment engage themselves to Fight, when ever they

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are Lawfully called to it. Now, when I say, they are Lawfully called to Fight, I mean when the occasion as well as the Authority is legal; for both must be alike just, or one makes void the other: On this account therefore, Men ought to consider the occasion, before they give the Onset. We are taught in the Word of God, that *Men must not do Evil that Good may come of it.* And then certainly, *we must not do Good that Evil may come of it.* I mean, we must not Fight under a Lawful Command, to an unlawful end. As suppose we were commanded by a Lawful Authority to spoil the Innocent, to endeavour to propagate a false Religion, or the like, we must rather throw down our Arms, than serve to such Purposes. And if our Condition be such, as that we must obey, or suffer, we had better suffer for a good cause than obey in an Evil. *I will forewarn you whom you shall fear, says our Saviour, not him who can only kill the Body, and has not Power to proceed farther, but him who is able to cast both Body and Soul into Hell.* And thus to have the fear of God always before our Eyes, is the only way to make us truly Valiant and Courageous. In cases unlawful, the Commanders of an Army should examin the Justice of the cause, make the case their own, and accordingly order themselves: They should be so far from going on ungenerous Enterprizes themselves, that they should boldly endeavour to deter others from them; so far from compelling those that are under them to execute unlawful Commands, that they should rather encourage them to a resolution against them. The main end of War, is the maintenance of Truth, Honour and Justice, and it is the Duty of Souldiers to endeavour after that end in all their actions. 'Tis the property of a Souldier to be free, and the ready way to be a Slave, is to be mercenary. There are three things, says an Ancient Commander, which are apt to deter Honest Men from bearing Arms, the spoiling and ruining of Innocent Men, who [illegible] no body hurt: The dissolute and wicked lives of the Souldiers, for want of good Discipline; and the Ingratitude of the Superior Commanders to them that deserve well. And this is very well observed: for First, what honest and generous Man can bear the Sight of injured Innocence, without a just resentment of such base and Ignoble actions? Secondly, to see how loosely most Men live in an Army, may be sufficient to deterr

*Georgius Fronsbergius.*

deterr any person, that ever had the least sense of Religion, from coming into such a Society: And Thirdly, to see a Commander pocket up that which of right belongs to others that are under his Command, is more than enough to discourage Men from coming under his discipline. or when instead of a reward suitable to a Man's service, he shall be slighted and laid aside; and accounted not worth a Smile for hazarding his Life; this must needs dishearten the most Courageous, and make the most Valiant Man at least seem a Coward. From these and the like considerations, then, we may infer that there are some Rules of Honesty and Justice to be observed by all Men in the capacity of Souldiers, as well Commanders, as private Centinels: And that as they are Christians, the same Christian Duties are incumbent on them in particular, as on all Men and Christians in general: that tho' they are not to fear or flee from Men, yet they are to fear God, and to keep his Commandments.

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## SECT. IIII.

### *Of the Ten Commandments; and first those of the First Table.*

CONcerning the General Duties contained in the Ten Commandments, as we have them, there has been enough said over and over, by many Learned Men. The business here will be only to set down what particular Duties may be inferred from each of them as applicable to the Life of a Souldier. 'Tis required, First of all, by the Lord of Hosts himself, that Men should have no other God but him. Now nothing is more natural, than for Men to worship something or other, as God. *Nulla gens tam effera ac barbara, quæ non cognoscat esse Deum*, says *Cicero*; There is no Nation, or people so barbarous and uncivil, which acknowledg not a Deity. And one of the Arguments the excellent *Grotius* uses to prove the being of God, is taken from the manifest consent of all Nations, among whom reason and good manners are not quite

cast

caſt off, and their People become Bruits. Therefore taking it for granted, that 'tis natural to have, own and worſhip ſomething as God, we are to know in the next place, that we are to have, own and Worſhip him as God, whom we know to be the Maker of Heaven and Earth. But there's no need of inſiſting on this, when I write to the Profeſſors of Chriſtianity. We muſt know farther, that we muſt have, own and Worſhip him and him only, as God: And this we are to do, not for a time only, but always, ſo long as we live. Now, as in all Eſtates and Conditions of Life the Worſhip of one God is neceſſary, ſo eſpecially in a Military courſe of Life this is very requiſite. *For 'tis God that teacheth the Hands to War, and the Fingers to Fight: 'Tis he that goes out before us to Battle, and cauſes us to overcome.* In him therefore ſuch perſons are eſpecially obliged to put their Truſt, for Aid and aſſiſtance againſt their Temporal, as well as Spiritual Enemies: On him they are to rely in all their Fortunes, as a God that Saveth not by Sword or any other Weapon, neither by the Arm of Fleſh, but by the Almighty Arm of his Power, which is irreſiſtible. There is a very remarkable paſſage concerning the Jews, *Jer.* 37. 9, 10. *Thus ſaith the Lord, deceive not your ſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart. For though ye had Smitten the whole Army of the Chaldeans that Fight againſt you, and there remained but wounded Men among them, yet ſhould they riſe up every Man in his Tent, and Burn the City with Fire.* Which well conſidered, may be ſufficient to Engage us to truſt in him for help and ſuccour. They eſpecially who are always hazarding their Lives, ſhould have this truſt and Confidence in God, that thereby they may behave themſelves with the greater Courage & Magnanimity in their Actions, knowing that not an Hair of their Heads ſhall periſh without his Permiſſion; that they may as well be kill'd walking in the Streets of a Flouriſhing City, as Fighting in the Field, the Danger being a little more terrible in the laſt, only becauſe 'tis more viſible. Now as an evidence of ſuch a truſt in God, it concerns Military Men, always to pray to him, for his help and aſſiſtance, for the great and excellent Gifts of Courage and Fortitude, which ought at all times to be inherent to a Souldier; for ſucceſs againſt their Enemies and the ſafety and preſervation of, not only themſelves, but of the whole Army

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to which they belong. This course has proved very successful of old among the Heathens themselves, when they have been so piously inclined as to use it. Tho' they were ignorant of the true God, and invocated mere Traditional Deities represented by Sticks and Stones, yet their Invocations of those very Statues have proved effectual, to the vanquishing their Enemies, and preservation of themselves. To this purpose we find *Romulus* offering up his Petitions to *Jupiter* in behalf of the *Romans* against the *Sabines*. 'O *Jupiter*, says he, here in this Palatine Hill by thy Com-'mand, I laid the First Foundation of the City, the Tower the *Sa-'bines* now do wickedly possess; whence they come Armed, having 'passed the Middle of the Valley. But do thou, O Father of Gods 'and Men, at least drive the Enemies hence: Take away the *Romans* 'fear, and stop their base and cowardly Flight. If thou wilt be 'present to help us, here I vow to build a Temple to *Jupiter*, 'which shall remain as a Monument to Posterity, that thou being 'present with us, the City may be safe. And we are told what followed on this; that when he had thus prayed, as if he was in that Instant sensible that his Prayer was heard, 'Hence, O *Romans*, 'said he, the good and great *Jupiter* commands you to renew and 'maintain the Fight. And no sooner had he said this, but the *Romans* stood still, as if a voice from Heaven had commanded them: *Romulus* puts himself at the Head of the Army, and they all fall on and make a great slaughter of the *Sabines*, win the Field and recover the Tower again, which they had taken out of their Hands, *&c.* Whether the Prayer that *Romulus* made to *Jupiter* was the cause of this, or not, is not to the purpose; 'tis sufficient that he and the *Romans* believed it was. But 'tis certain, that Prayer is very likely to prevail, especially if it be made to the true God, by them that are true Worshippers of him. Nay, our Saviour has assured us, that if we are good Christians, 'tis but asking and we shall receive. Who then, in such a case would not be a true Worshipper of God, to have his Prayers heard, and answered according to his expectations? And who would not at all times pray to him, who has so graciously promised to grant our requests? No circumstance of a Soldier's Life can hinder this; but in all his Marches, in all his Postures, whether he faces to the Right or Left, to the Front or Rear, God is still before him, and

he, may in the moſt buſie Action offer up ſome ſhort Ejaculation to him on the behalf of himſelf, and the whole Army in which he fights, which may, for ought he knows, bring Victory on them, and cauſe the rout of all their Enemies. Or however he or they may fare, he will be innocent, though he may die upon the Spot; if he is at the ſame time praying to his God, he will die, not only like a Man, but like a Chriſtian, who only changes this Life, for Life everlaſting.

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## SECT. V.

### *Of the Second Commandment.*

IT is the Honour of a Soldier to fight for the Glory of God: And it is his Glory that Religion is kept pure and undefiled. Now all Religion conſiſts of two Parts, the outward Elements or Symboles, and the intrinſick ſignification, or rather habit of Purity and Holineſs. The laſt of theſe is eſſential to the true Religion, whereever 'tis profeſſed. And the firſt are circumſtantially neceſſary, as we reſpect a due *Decorum* in our Actions: As, that we muſt have a Place ſet apart and dedicated to the Worſhip and Service of God, where we ſhould meet together to pay him the Honour due unto his Name. This place is called the Houſe of Prayer, and the Houſe of the Lord, or more vulgarly though unproperly, the Church. There are likewiſe ſome Utenſils neceſſarily dedicated to the Uſe of God's Houſe, which are appropriated to the particular parts of his Worſhip; As the Veſſels for the uſe of the Lord's Table, and other things for decency and order. Theſe circumſtantials are ſuch as are held univerſally neceſſary, and are of uſe in all places where the Chriſtian Religion is profeſſed. But, there are ſome things about which Chriſtians differ among themſelves, and theſe are either ſuch as are indifferent, or ſuch as are in their own Nature ſinful. As for things indifferent, they are not worth diſputing for, or againſt, and the time that is waſted in that way, may be ſpent to much better pur-

purpoſes. The things that moſt deſerve our Conſideration, are ſuch as are in their own Nature ſinful. And they are chiefly ſuch as tend to the Diſhonor of God, and the leſſening of his Glory. Such are, ſetting up Images in Churches, and falling down before them and worſhipping them. Now this being flatly forbidden in the Second Commandment, it becomes the duty of every Chriſtian to abſtain from it. Nor is it only a Man's duty to abſtain from it himſelf, but he muſt likewiſe have a care of countenancing it in others. Thus then in the capacity of a Soldier, it is his duty, not only to keep himſelf from being guilty of Idolatry, but he muſt endeavour to hinder its being impoſed on others. To which purpoſe, if he is by a lawful Authority commanded to endeavour the propagation of an Idolatrous Religion, he muſt rather ſuffer, by loſs of his Commiſſion, or of Life it ſelf, than obey in a caſe which tends ſo directly to the Diſhonour of God, and the Deſtruction of the true Religion. But, on the other hand, when he is by a lawful Authority commanded to draw his Sword againſt Idolatry in the Defence of the true Religion, he cannot part with his Life more honourably, nor on a more juſt or noble Account. And I may add, that, That man who uſes his Strength and Skill in defence of his Religion, I mean the Proteſtant Religion, for I can promiſe for no other; That man I ſay, if he loſes his Life in this World, ſhall find it again in the next. For as God who has declared that he will viſit Idolaters to the third and fourth Generation, will undoubtedly be moſt ſevere to them, who by violence go about to introduce an Idolatrous Worſhip: So the ſame God, who has promiſed to ſhew *Mercy unto Thouſands* that worſhip him in Spirit and Truth, will certainly be their Reward and Portion in a more eminent Manner, who hazard their Lives for his Glory. As our Saviour has aſſured us, and all men, That, he who would ſave his Life, by baſe means, ſhall loſe it: But he who loſeth his Life for his ſake, and the ſake of his true Religion, ſhall find it, that is, in the World to come Life Everlaſting.

*O Socii, (neq; enim ignari ſumus ante malorum)*
*O Paſſi graviora, dabit Deus his quoque finem.*

Thus therefore ſhould all Proteſtant Commanders encourage thoſe that are under their Command, as *Virgil* tells us *Æneas* did his Followers, by telling them, that though there may be danger, yet perhaps 'tis not the firſt they have overcome: Or if it is, and they may expect to meet with much greater Hardſhips, yet they ſhould think on the Merit of the Cauſe, and what it is they are to fight for, the Vindication of that which ought to be moſt dear to them, the Honor of God, and the Preſervation of his true Religion: And that if they are Couragious in this, God will certainly crown all their Dangers with a glorious and happy End.

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## SECT. VI.

### *Of the Third Commandment.*

IN this Commandment, two things are obſervable; firſt, a Sin forbidden, and ſecondly the danger of committing that Sin. The ſin forbidden, is, Taking God's Name in vain. Now this may be done three ways; firſt, by common Swearing; ſecondly, by taking a falſe Oath; or thirdly, by breaking a true one. When I conſider the Vanity of common Swearing and Curſing, the no advantage which they that uſe it moſt reap by it, I cannot but wonder what there can be in it ſo comely as to induce men to uſe it. Eſpecially Chriſtians, whoſe Lord and Maſter has ſaid, *Swear not at all*, for them to be guilty of it in ſo great a meaſure as ſome daily are; I cannot expreſs the unreaſonableneſs of it! There are many, I dare ſay, and eſpecially of thoſe in the Capacity of Soldiers, who are ſo accuſtomed to this eaſie Vice, that they hardly know when they are guilty of it, and when they are not. And this is a Sin which proceeds commonly from the Paſſion of a haſty Temper, which is but too ordinarily ſeen in the Officers of an Army, being diſpleaſed ſome how by them under their Authority. But this ſin being here forbidden by God himſelf, ſhould therefore be avoided by men; and to this

this End the Paſſion which may cauſe it, muſt be avoided likewiſe. Good words are as ſoon uttered as bad, and a man may ſpeak every whit as properly, and as good Engliſh without an Oath, as he can with it. Secondly, here likewiſe is forbidden, the taking of a falſe Oath. For we are to underſtand, that an Oath may lawfully be taken to juſt and generous Ends: But when I ſay we are not to take a falſe Oath, I mean ſuch an Oath, as in reſpect of either the matter of it, or the Perſon to whom we take it, becomes unlawful and unjuſt in it ſelf. Such was once the Scotch Covenant; and ſuch is the Aſſertion of the Pope's Supremacy in any place out of his Juriſdiction, or Dioceſs. In taking either of theſe, we may be ſaid to take God's Name in vain. The Oath which we may lawfully take, or a lawful Oath, is ſuch as aims at the Glory of God, and the good of his Creatures. And, ſuch is the Oath of Allegiance, and the Aſſertion of the King's Supremacy, &c. ſuch likewiſe is every Oath we take to be true to the Truſt repoſed in us. Any of which Oaths we are not to break by any means, or for any end, ſo long as the Oath is conſiſtent, and valid in it ſelf. For we are to underſtand, that a lawful Oath may in proceſs of time become unlawful, and invalid, by being inconſiſtent, and one Clauſe contradictory to another. As for inſtance; When I ſwear to bear Faith and true Allegiance, to pay full and perfect Obedience to the King; and that it is not lawful upon any pretence whatſoever, to take up Arms againſt his Authority: And, when at the ſame time I ſwear to maintain and defend the Laws of my Country to the Utmoſt of my Power. In proceſs of time, it may be, this King, to whom I ſwear to obey, may put me upon breaking the other part of my Oath, by doing violence to the Laws of the Land. Now as one Oath, or part of an Oath is undoubtedly as ſacred as another, ſo by conſequence, when I cannot fulfil one without breaking the other, both become void, and no longer of force to challenge my Obedience: Or at leaſt, eſpecially I may not, nor can I lawfully obey that Perſon, notwithſtanding my Oath of Fidelity to him, who ſhall require me to do any thing contrary to my Oath in another particular: But rather my Oath of Fidelity to him ceaſes, becauſe I am equally bound in the other Caſe. Which deſerves well to be conſidered by ſuch as remain diſſatisfied in the preſent

juncture:

juncture of affairs. But, now when no Oath, or part of an Oath that I have taken is repugnant to another, I must by no means break my Oath.

Ἀθανάτες μὲν πρῶτα θεὸς, νόμῳ ὡς διάκειται,
Τίμα καὶ σέβε ὅρκον.

It is very good advice that *Pythagoras* gives us; First to worship God according to his Will; and then, to observe and keep our Oaths. And 'tis certainly much better to take no Oath at all, if we can avoid it, than to break it after we have taken it. Now to apply all this to a Man in the Capacity of a Soldier; to be guilty of common Swearing must needs be very dangerous to one in that Condition, by reason of the great Hazards he runs in Battles, and Skirmishes. Certainly, to die with an Oath in his Mouth, must go a great way toward making him Eternally miserable: Besides, such an Evil Custom may tend in a great measure to the Detriment of the Army it self, and the ruin of the Cause they fight for; and therefore if they have any sparks of Good, Honour or Justice to themselves or their Countrymen, who are engaged in the same Quarrel, they should leave off the Commission of so ignoble as well as vain a Sin, and never use the Name of God, unless to call upon him in Prayer. Secondly, against taking a false Oath, they would do well to consider, the Legality of the Person's Authority who requires it, and the Lawfulness, likewise of the Cause they are to swear for. There is a Maxim in the Civil Law,

*Sic jusjurandum licitum decerne, notato*
*Quis, cui, quid, per quid, ad quid, cur, quomodo, quando.*

Which I leave to the Reader, if he knows any thing of the Languge, to translate himself. To those that do not, I shall only tell them in a word or two, that they should, according to this, weigh seriously every Circumstance of Persons, Time and Place; consider who requires the Oath, or to whom they are to swear; whether the Authority be lawful. Then as to the Matter of the Oath, what is to be sworn, by what or to what; as

to

to the reaſon of it likewiſe, upon what account the Oath is required: And then as to the manner of it, how it is to be adminiſtred, or how we are to take it: And laſtly as to the time, when or on what occaſion, *&c.* And if we do not find all Circumſtances agreeable to the Laws of Chriſtianity, we cannot ſafely take ſuch an Oath. To make this plain; when I am required to ſwear Fidelity to one, whom I do not believe has a Right to my Allegiance, I muſt conſult the Opinions of my Country, and if I ſee that Perſon whoſe Authority I queſtion, ſet up by the Repreſentatives and Legiſlative Power of the Nation, I am no longer to doubt of the Legality of his Power, but for the Peace and Quiet of my Country, and the Safety of my Religion, be ſubject, not only for Wrath, but alſo and chiefly for Conſcience ſake. And the ſame reaſon that obliges me to be ſubject, may engage me to ſwear Subjection. And then, thirdly, when we have taken ſuch an Oath, as we may, and for Peace ſake ought to take, we muſt be true, and ſtrictly obſerve the Oath we have ſo take. Except only in ſuch a caſe as I have already mentioned, when we are commanded to do any thing unlawful, then, notwithſtanding our Oath of Allegiance, we are not to obey. Now in the Caſe of a Soldier, who ever liſts himſelf into an Army, ought to take all ſuch lawful Oaths as ſhall be offered him; for otherwiſe it will be dangerous truſting him, leſt he ſhould at one time or other betray the Counſels of that Army he pretends to fight in, to the Enemy, and think it no Breach of Truſt. But this is a miſtake; for if a Man liſts himſelf as a Volunteer, under whatever Command it be, he does at that inſtant tacitly ſwear Fidelity and Obedience: The very pay he receives being the Seal of the Indenture. And therefore whether he ſwears in form, or not, his Truſt is the ſame, and he is under the ſame Obligations to Fidelity. As to the form of a Soldier's Oath, among the Antient *Romans*, this was generally uſed: *Obtemperaturus ſum, & facturus quicquid mandabitur ab Imperatoribus, juxta vires*; I will obey my Commanders, and do whatever they command me, to the utmoſt of my Power. And ſuch an Oath as this is but reaſonable; For what reaſon elſe can any Man liſt himſelf under Command, if he does not intend to be obedient to it? But 'tis no matter with what Words the Oath is expreſſed: 'Tis ſufficient that it is an

Oath,

Oath, and every Oath is sacred and not to be broken but upon just grounds. And by reason that every private Centinel in an Army cannot have the Oath administred to him in particular, such are to know, that if it be only in that they receive pay, they are thereby as strongly tied to be faithful, as the Officers are who solemnly swear Fidelity. In a word, then, the Religion of a Soldier, in respect to this third Commandment, is, not to swear at all, unless when Justice, Honour and Truth requires, as in the present juncture; and when he has taken such an Oath, either implicitly, by a formal listing himself into the Army, or by a more formal repetition of the words of the Oath in his own Person, he must never think of breaking it, so long as the same Truth, Honour and Justice are secured by it. He that takes so just an Oath, and to so just and generous Ends, with a resolution to keep it, and govern his Actions by it, may with the greatest Assurance and Comfort say, SO HELP ME GOD. On the contrary, we know what is written, *The Lord will not hold him guiltless that takes his Name in vain.*

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## SECT. VII.

### *Of the Fourth Commandment.*

AS no Christian Souldier is exempted from the exercise of Christian Duties, so it is certainly the Duty of all such to set apart the time which God has appointed for those ends. Now the Service of God is either Publick or Private. The Private Service of God is that which belongs to every Man in particular to perform on private occasions; as, to Pray in his Family, and in his Closet, and to do Acts of Mercy and Charity, &c. For these, Men must take the fitter opportunities. But then, the Publick Worship, or Service of God, is that which he requires to be performed in a more solemn manner, as, To wait upon him in his House, to joyn in Prayer with the whole Congregation, to hear the word Preached and to Receive the Sacraments, the Signs and

and mark of our moſt Holy Profeſſion, &c. For theſe, there is a ſet time prefixed in Holy Writ, *viz.* One day in Seven, ſet apart and appointed by God himſelf for theſe and other ſuch like purpoſes. And for our encouragement herein, he urges his own Example; *In Six Days the Lord made Heaven and Earth, &c. and reſted the Seventh Day, and therefore the Lord bleſſed the Seventh Day, and Hallowed it.* And what can be more worth our Imitation than the example of God himſelf? What can we propoſe more Honourable, and more becoming a generous Soul, than to tread in the Steps of the King of Heaven? It is an undoubted evidence of a Heroick Spirit, when a Man amis at the higheſt perfection in all his actions. And nothing ſtirs up emulation more in a noble mind, than the examples of great Men, who act bravely before his face. The greatneſs of their actions makes him emulous of the like Performances, if not greater and more noble. And how then ſhould the Example of the great God excite a Holy Preſumption in us, to imitate him as near as we may? Since by how much the more we are like the Creator, by ſo much we are exalted above the reſt of our Fellow Creatures. God has commanded us to keep holy the Sabbath-day, with a *Memento*, remember the Sabbath-day, to keep it holy, *&c.* And he has given us our Liberty in the other ſix Days, to do what we will our ſelves, only we muſt not commit Sin. And cannot we ſet apart one Day in the Seven to holy Exerciſes? It may be you will ſay, that a Soldier may be hindred in this particular, by his uncertain Marches, or by occaſional Defence of himſelf with the reſt of the Army, againſt the approach of the Enemy. All this may be, though a Chriſtian Army ſhould neither march, nor fight on the Lord's Day, but in caſe of neceſſary Defence of themſelves: Yet however it may fall out, if any Accident hinders us from performing our Duty on the day appointed, we may have an opportunity on ſome other day to ſupply what was wanting the day before, and then we ſhould make it appear, that it is contrary to our Inclinations if we at any time neglect our Duty. At leaſt, while you lie ſtill in your Winter Quarters, then you may ſerve God, almoſt, as oft as you will your ſelves: Then you may go to Church every Sunday, according to your Duty, and no body will go about to hinder you. Your Officers,

I dare say, cannot be against it; or if they are, they ought not, but rather should set good Examples, that so, Commanders and private Centinels joyning together in the Publick Offices of Christianity, they may bring down God's Blessing on their Undertakings, for his Glory, and their Country's good. I would be rightly understood: I do not by this intend any such Zeal, as shall be a shelter for Cowardise, that Men should pretend to serve God, only to keep out of danger of fighting, when need requires it. No, Christianity is so far from encouraging this, that it provides that Men should serve God in serving their Country, and the Necessity of the Affair will be sufficient warrant to leave the other to persue that; nay, in so doing Men cannot properly be said to neglect their duty, because they only neglect one, to perform another, which at that time may be more necessary. But I only put such Men in mind of what they ought to do in such Cases, if they have time and opportunity.

And thus I have briefly run through the Duties incumbent on a Soldier, in respect to the Commandments of the first Table, which contain the Sum of his Religion towards God. Which he is in the first place to respect, by reason of that manifest Relation in which all Men stand to God that made them. I say it is every Man's duty to serve and honour God in the first place, because in him we live, and move, and have our Being. 'Twas he that made us; *and we are his People, and the Sheep of his Pasture*; from him we receive all things necessary to our Preservation, our Health, Peace, Food and Raiment, the Greatness of which Blessings they know best, who want any of them. 'Tis he that goeth out before our Armies, *who teacheth our Hands to war, and our Fingers to fight.* He is the God of Victory, who gives it to them that serve and please him. Him therefore we must serve, that through him we may overcome. We must always pray to him for help, who only can be our Refuge, and Saviour to deliver us; On him, as always present with us, we must trust; as our only Support under all Dangers and Assaults from our Temporal, as well as Spiritual Enemies. His Battles we must fight in his Name: In the Name of the Lord of Hosts we must go forth, to fight against the Enemies of his true Religion, the Worshippers of Idols, who have so long vexed us in

our Land. And as we go forth in his Name, ſo we muſt take care that we ſanctifie the Name of God, in all our Words and Actions; neither uſing prophane Swearing or Curſing, nor entring into a falſe or unlawful Covenant or Oath; nor for baſe Ends, breaking that which is true, and lawfully taken. But as his Name is ſacred, ſo let us always uſe it to ſacred Purpoſes, to invocate his Name, to proſper our Chriſtian and generous Undertakings, and to ſwear as the Cauſe juſtly requires, to be true to his Honour and Glory, by fighting in the Defence of his true Religion, our Lives and Liberties. And whatever Duties elſe, whether publick or private, are needful and requiſite, we are to perform, with the moſt fervent Zeal and Affection; that by thus ſerving God in the firſt place, he may be moved in love to look upon us, be with us and fight for us, and give us the Victory over all his and our Enemies, to his Glory, our Honour, and their Everlaſting Infamy and Shame.

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## SECT. VIII.

### *Of the fifth Commandment.*

HAving thus diſpatched ſuch Duties as are deduceable and neceſſary to be obſerved from the Commandments of the firſt Table, we muſt now inquire into the Religion of a Soldier in reference to thoſe of the Second. And here in the firſt place, we are to conſider the Duty of Inferiors toward their Superiors, and of Superiors toward Inferiors. The duty of Inferiors toward their Superiors, if we reſpect a Military Life, is, Firſt, that the private Centinel do his utmoſt in Obedience to his reſpective Officer, whether it be an Order from his General immediately, or of an Inferior Officer commiſſioned by him for that purpoſe. In this caſe we are not to conſider the danger of the Poſt, ſo much as our Duty to be obedient, and to take what Poſt is appointed for us. 'Tis uſually ſaid, the more dangerous the Poſt is, the more honourable; and ſome will be ſo far from

denying to accept it, that they take it of mere choice. However, whether danger be to be chosen or not, is no matter; this is certain, if a Man list himself under Command, he must necessarily be obedient to that Command: And as he would be accounted a Coward if he should grumble, so he will be thought no better than a Traitor if he should refuse to be obedient: And I presume it is but reasonable, since the Commanders hazard much more for the safety of those under their Command, than the others can be supposed to do in obeying their Orders. This then is the first thing requisite in the duty of a Private Centinel towards his Commander, to be obedient and subservient to him, in doing what he can to execute his Commands. The second Branch of his duty in this particular, is to honour and respect his Commander as such. And this he must do to shew, that his Obedience does not proceed from fear, or that he is compelled, and therefore obeys, but that he cheerfully and readily obeys him because he honours and loves him. On this account, he ought to construe his Commander's words and actions to the best purposes; as if he imposes on him oftner, or to more hazardous Stations than he does others of his Troop or Company, he should be so far from construing this Injustice or Ill-will, that he should rather esteem it, as proceeding from a particular Confidence his Officer has of his Fidelity above other Mens, *&c.* And he should not only harbour such honourable Conceptions himself, but he should likewise endeavour to instil the like into the minds of his Fellow Soldiers; and always reprove any one whom he shall hear speak dishonourably of him. And, Thirdly, as an evidence of his thus honouring his Commander, he should be ready on all occasions to stand in his defence, to rescue him from danger, from the consideration, that upon his preservation depends the safety of himself and all that fight with him: For nothing has a more natural tendency to the discouragement of an Army, than the loss of a good Leader. And this suggests to me further, that if every Inferior Soldier did but consider how unable he is of himself to evade the Stratagems of a Politick Enemy, or to Post himself to any advantage, he would see reason enough to induce him duly to honour those that have Conduct as well as Courage, and consequently, he would be so far from

from performing a grudging Obedience, that he would think no hardſhip or danger too great, if with that he may have his Officer ſecure. The Commandment ſays, *Honour thy Father and thy Mother*. The private Centinel has ſo many Fathers as he has Commanders, all whom he ought to honour and obey, ſo long as their Commands are not contradictory, nor unlawful. But he has but one Mother, as we reſpect his courſe of Life, and that is the Church, which he is to honour with his whole Life; for the ſafety and preſervation of which, he is courageouſly to fight when ever there is occaſion. The defence of the true Religion, ſhould be a Motto ingraven on every Soldiers heart, which may ſerve to encourage him in the midſt of the greateſt dangers. Now the duty of Superiors toward their Inferiors, that is, of Commanders toward their private Centinels, is in ſhort this; To ſet them good Examples of Courage and Fortitude, to Poſt others in no greater danger than they will willingly be in themſelves, when occaſion requires, that is, when they come to action: For out of action the Officer's preſence is not altogether required: To ſhew no more favour, as near as can be gueſſed, to one, than to another: To be kind and good natured; ſpeak kindly to all, and uſe all means poſſible to encourage them in their Stations: To be Commanders, but not Tyrants; Juſt, but not unmerciful. In a word, every Officer ſhould behave himſelf ſo to them that are under his Command, as he is willing to be dealt with by thoſe that are in a higher Station than himſelf. And even the General himſelf ſhould conſider, that there is a God above him, who will one day take account of his Actions. So then it appears to be the neceſſary Duty of all Men of what quality ſoever in an Army, to do in all things to others as they would be done unto by others, ſuppoſing themſelves in other Stations, *viz.* The private Soldier ſhould conſider how he would willingly be ſerved, if he were a Commander: And the Commander, ſhould think what dealing he would like, if he were a private Soldier, *&c.* And thus, both private Centinels and Commanders ſhould all their Actions aim at the Glory of God their Heavenly Father, the Preſervation and Peace of their Mother the Church, and the ſafety and welfare of one another, in all things doing their duty, as it reſpects this firſt Commandment, with promiſe,

that

that their Lives may be preſerved, the true Religion propagated and defended, their Country's peace, and plenty ſecured, and that ſo all things may go well with them abroad, and that their *Days may be long in the Land which the Lord their God hath*, or ſhall give them at home.

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## SECT. IX.

### *Of the ſixth Commandment.*

WE are not to think that all War is unlawful, becauſe this Commandment ſays, *Thou ſhalt not kill*. This is to be underſtood, as prohibiting the Murther of our ſelves or others, out of reveng, or for private ends, or the like. To apply the Precept to a Soldier, we muſt conſider it ſix ways: Firſt, that he muſt not ſeek by any unlawful means the Life of his Fellow Soldier. I ſay by unlawful means, becauſe in caſe of a Conſpiracy againſt the Publick good, that is, if any one Perſon in the Army, or more ſhould be by any means contriving to impede or thwart, or to diſcover their deſigns againſt the Enemy, his Fellow Soldier knowing of it, may and ought to diſcover ſuch Traiterous Deſigns; that the Conſpirators may be brought to condign Puniſhment. Or in caſe of the Murther of any Perſon in the Army, his Fellow Soldier may, and ought to make known the Murtherer, if he can, that his Neighbour's Blood may be required at the hands of him who ſhed it. In ſuch a caſe as this, I ſay, a Man may lawfully be the cauſe of his Neighbour's death, becauſe he is only acceſſary to the ſatisfying of the Law. But when I ſay we muſt not by any unlawful means, ſeek our Neighbour's, or Fellow Soldier's death, I mean, we muſt not from any private Pique or Grudge, or any other occaſion relating to our ſelves, though it be to revenge the Murther of a near Relation, we may not by any indirect means ſeek the Death of any Perſon: But in caſe of revenging the Murther of a Friend, we are to refer the Murtherer to Juſtice. Secondly, As we are not to ſeek the

the death a Fellow Soldier by any means, ſo neither may we on any account do violence to any Perſon elſe, though he be a Publick Enemy, in cool Blood, unleſs it be ſo far in our own defence as that we can by no means avoid it.

Ἢν γὰρ ἀποκτείνῃς ἐχθρὸν σέο, χεῖρα μιαίνεις.

For, ſays *Phocylides*, though the Perſon we kill be our Enemy, our hands are nevertheleſs polluted in the Murther. [And conſequently we commit ſin in ſuch an Action.] Thirdly, we are not to lay violent hands on our own ſelves, for by this we do not only in the higheſt manner injure our ſelves, but alſo the Army in which we are liſted, by robbing it of one of its Members. Self-Murther is of all the moſt aggravating Sin, becauſe it leaves no ſpace at all for Repentance, but with the Body deſtroys the Soul too. Some Heroes of old, indeed, thought it a noble thing to die by their own hands, rather than by the hands of an Enemy, unleſs it were in the Field; but the Laws of Chriſtianity forbid all ſuch Practices. Fourthly, by this Commandment, the private Soldier is forbidden to lift up his hand againſt his Commander, though he may be never ſo provoked to it; it being his Duty rather to run away from his Fury, if he can, or to endeavour to pacifie, or diſarm him till his Paſſion be over, or to do any thing that he may lawfully do, than to harm him whom God has ſet over him. But, fifthly, if we are commanded to take away the Life of a Fellow Soldier, or any Perſon elſe, if it be not to ſatisfie Juſtice, but only to gratifie our Commander's humor, it may be, becauſe that Perſon would not obey his Order in ſome ungenerous Exploit, or the like, we muſt be ſo far from being guilty of Murther in this way, that we are to endeavour to reſcue the Innocent Offender out of his hands. In a word, for one Soldier to kill another, is not only an Injuſtice to the Perſon ſo murthered, but likewiſe to the Publick, and to the Murtherer himſelf too: For in the firſt place, ſuch a Perſon robs the Publick of a Publick Good, as is every one that ventures his Life on the Publick Account: Secondly, he himſelf becomes obnoxious to Puniſhment, if he be taken, for Blood requires Blood: And ſo, Thirdly, whether he is caught and executed, or whether he eſ-

capes

capes and is seen no more, the Army will by this means have two the less, and every little gives advantage to the Enemy. So then, in the case of a private Soldier, Murther is unlawful on all these accounts, and on any other, that is not for the maintenance of Justice and Truth. On the Commanders part, in the sixth place, He is by this Precept required to take care that he deals with all that are under his Command, as he would be dealt with himself were he and they to change Stations. Nor is he to require any Person else to revenge his quarrel on another, but in all cases he should behave himself so, as that he may be an Example to others of Honour and Justice, that they may be induced to imitate his generous Actions, and so all may become as so many Votaries for Humanity and Brotherly-Love. And, to conclude, that no man may find the least encouragement, either by Example, or otherwise, by any means, or for any end to aim at a sin so contrary to the Laws of Reason, Justice and good Nature.

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## SECT. X.

### *Of the seventh Commandment.*

NOT to commit Adultery, according to the strictness of the prohibition, our Saviour tells us, is, not to look on a Woman to lust after her. And if the Injunction be so strict, as to reach the affections of the mind, they must needs be notoriously guilty of the Sin, who commit it openly, in mind and action too. Among other miserable Effects of Sieges, that of Ravishing of Women, is one of the neareſt, and next to Murther it self, the most afflicting and detestable: Nay, it may be said to vie with Murther on one account; because Murther often follows on the Neck of a Rape. But certainly this will be a heavy Charge against those Men who practise it, at the day of Judgment: For I cannot think Almighty God will countenance such Inhumanity, but rather make them sensible, with vengeance, that, what is a Sin in times and places of peace, is a Sin likewise in War. Adultery

tery, which is here expreſſed, implies a joint Conſent, otherwiſe, 'tis a Rape on one ſide or 'tother. And 'tis ſuppoſed that when this Sin is committed in the ſacking of a Town, it muſt be a Rape on the Man's part, becauſe the Woman, ſurely, cannot have ſo much kindneſs for him who, it may be, murthered her Husband before her face, as to be induced to a Conſent. And then we muſt grant, that a Sin is ſo much the more aggravating and heinous, by reaſon of the violence uſed in the Commiſſion of it. But, how unbecoming a generous mind theſe Actions are, I leave to any to judge. After we have conquered Men, to do violence to the Women, is not *operæ pretium*, as we ſay, it renders us more inglorious, and the Horror of all that hear of it. Though the Conqueſt it ſelf was never ſo glorious, yet one baſe Action in this Nature, is enough to blaſt it all, and us with Infamy. We have many worthy Examples in prophane Story, of Men who abhorred ſuch Actions, as mean and unbecoming any thing of a Soldier. And of all others, the young, and generous *Scipio* deſerves our Imitation in the firſt place; who when he had taken new *Carthage* in *Spain*, a Captive Virging being preſented to him, of ſuch eminent Parts and Beauty, that ſhe charmed all that beheld her, he was ſo far from offering any Injury to her Chaſtity, that he not only reſtored her untouched to her Friends, but ordered that ſhe ſhould be kept moſt pure and inviolate. 'Tis true, this unuſual ſort of Continency, was much ſuſpected by ſome, to be forged, and not a real Act of Chaſtity in *Scipio*, but a flying Story, ſpread on purpoſe to heighten his Fame. Eſpecially ſince that Nation was more than ordinarily addicted to Luſt. Nay, and *Scipio*'s own anſwer to thoſe who preſented her, ſeemed to ſavour of ſome ſort of Ardor in him, if his own Glory had not been at ſtake. For *Plutarch* tells us, that he confeſſed he could willingly have embraced her, if he had been a private Soldier, and not a General. Or as *Polybius* writes of him; That he anſwered, If he was a private Soldier, no Preſent could be more acceptable; but as he was a General, nothing leſs affected him. As if Chaſtity was not a Virtue in a private Soldier, as well as in a Commander. This, however, we may learn from hence; That as the main Cauſe of *Scipio*'s Continency, proceeded from Principles of Honour, ſo Chriſtian Commanders ſhould be wrought upon by the like Principles of Honour, and Chriſtianity too, to evade

all Temptations of this Nature, and be so far from doing violence to a Woman, who is not able to defend her self, as to refuse all offers of kindness tending so much to their Dishonour. And the private Soldier too, should hence learn to disdain and contemn such base Exploits, as unworthy the thoughts of a Man, and a Derogation from the Honour of a Christian; to this end considering, that, as a Commander thinks such Actions too mean for one in his Station to be guilty of, the private Soldier, being a Man, may be as careful of his Honour as the other, and so by this means all may be emulous of true Glory and Honour. 'Tis a question, which of the two acted more honourably, *Scipio* in restoring the Virgin that was presented to him inviolate, or *Alexander* the Great, who when he heard of the exceeding Beauty of *Darius*'s Wife, whom his Men had taken in Battle, he would not see her, nor suffer her to be brought into his sight. For this very Action, *Plutarch* affirms *Alexander* to be more chast than *Agamemnon*; In that, He preferred a Captive to his Wife, when the other, though unmarried, refused to see that which might make an attempt on his Virtue. However he proved afterwards, is nothing to the purpose: Good and Virtuous Actions are to be imitated in whomsoever, or whenever they appear; the circumstances of Persons, time and place do not at all alter the property of the thing; but 'tis much safer to imitate the good Actions of a bad Man, than the evil Actions of the most pious. But besides the Meanness and Inhumanity of a Rape, which I chiefly declaim against, though I would be understood, as condemning the Sin prohibited in this Commandment in all shapes at the same time, I may offer, how far it is from yielding true pleasure or satisfaction, could it be committed with never so much Safety and Honour.

——*Medio de fonte leporum*
*Surgit amari aliquid, quod in ipsis floribus angat.*

In the midst of the sweetest Pleasure, says *Lucretius*, there appears something which savours of Bitterness, which continually mingles with those pleasures. And it may be supposed, that for this very reason the more prudent Heroes of all Ages, have evaded the inticements to pleasure, that they might avoid the pain, which commonly follows upon it; and so have left Examples and Monuments of Continences to Posterity. Thus we read of *Cy-*

*rus* King of *Persia*, that, when he refused to see *Panthea*, a most beautiful Captive, and *Araspes* pressed him to it, by telling him, that she was a Woman worth his sight; Therefore, says he, I must the more warily abstain from the sight of her. For, if I should be wrought upon by you, to go to her, or to suffer her to be brought to me; her Charms, it may be, would allure me to behold her, and the more I look the better I may like, and so I may be induced to stay with her, and many inconveniences may follow, which I would not willingly know. How can a Soldier tell, but that Beauty may be thrown in his way on purpose to intrap and destroy him? This had like to have been the Fate of *Alexander* the Great, had not he followed his Tutor *Aristotle*'s Counsel. When an Indian King gave him a beautiful Maid to draw him into pleasure, who had been nourished with the Poyson of Wolf-bane, and being accustomed to it, as to her daily Food, she could constantly eat it without being any way hurt; yet she by reason of that, could not be touched without Infection. *Aristotle* percieving this, by the sparkling and shining of her Eyes like a Serpent, *Beware, O Alexander*, says he, *for in her are prepared Snares and Destruction.* And this was nothing but the truth as it happened, for who ever touched or had to do with her, was immediately intoxicated. Now this would have proved a sad *Dilemma* to him, and to his whole Army too, had he obeyed the Allurements of her Charms, before the wholsom Caution of his Master: It would have convinced them to their Cost, of the truth of the Proverb, *Nocet empta dolore voluptas*, that pleasure, let it appear never so tempting, will in the end prove but an ill Bargain to the Purchaser: Especially the Pleasures of Lust and Concupiscence. A Soldier therefore, should consider that half an hours dalliance may be the detriment of himself, and those that are with him; or if it is not, yet 'tis too much beneath him to truckle to the seeming perfections of face or shape, especially when he is fighting for Honour and Justice. And from these Considerations, as he would not be guilty of a Sin so unbecoming as well as dangerous, so he should avoid those Excesses as may any way tend to the promotion of it, or raising an Appetite to it. Now nothing runs men into more, and more unnatural Extravagancies than Drunkenness; and this is commonly so inherent to a Soldier, that 'tis usually said, a Cup in the Head makes the Hands fight the better, and the Heart more couragious. But, how true so-

ever this may be, 'tis certain, that the Valour which is caused by hard drinking, amounts to no more than a voluntary Madness. And it has been asserted by some, that Drunkenness kills more Men than War. St. *Austin* displays this Sin in the most proper Colours: *Drunkenness*, says he, *is the Mother of all sorts of Wickedness; the very Matter of wilful Offences; the Root of all Crimes; the Original of all Vices; the Troubling of the Head; the Subversion of Sense, the Tempest of the Tongue; the Storm of the whole Body; the Shipwrack of Chastity; the Loss of Time; Voluntary Madness; Ignominious Weakness; the Baseness of Manners; the Deformity and Disgrace of the whole Life; the Infamy of Honesty, and the Bane of the Soul.* Characters odious enough, one would think, to deter any thing of a Man from being seen under them. And if a Soldier could but be sensible, when he is sober, and himself, what inglorious Enterprizes he madly runs upon when he is not, he would, I dare say, be ashamed so far to unman himself as all they do, who are so intoxicated, and overcome. In a word, it concerns every one that calls himself a Soldier, to take care to do all things well and honourably: Which he cannot do, who pursues such base Actions as violating the Chastity of any Person, especially such as being Captives have no Body to defend them. To this end it concerns them likewise to abstain from such Excesses as may be the Causes of such ungenerous Actions. The Commanders in an Army should take care that they set good Examples of Chastity and Sobriety; and if that will not allure others to imitate them, other means must be used to keep up the Honour of God, and of themselves; that while they act from Principles of Generosity and Christianity too, they may be looked upon by all as Soldiers, Men and Christians.

## SECT. XI.

### *Of the Eighth, Ninth and Tenth Commandments.*

HOnesty *is the best Policy*, says our English *Solomon*. And certainly Honesty should be so esteemed by a Soldier above all others. For as much as, if a Soldier be not honest, he thwarts the main End of War, which is to protect the Innocent, and to do

do Juſtice for the oppreſſed, when other means fail. I confeſs, it may be lawful enough for the Conquering Soldier to take the Spoil of his Enemies, who run away and leave it for him. But to do violence, by robbing his Neighbour in cool Blood, and it may be too, when he is quartered in his Houſe, is great Injuſtice. Nay, it is no way allowable in an Enemies Territories to rob or ſpoil thoſe that are, it may be, no way concerned in the War. Though this is commonly the Effect of a Conqueſt, yet it is not juſtifiable, when executed on ſuch as quietly yield. The Law of Arms muſt not be contrary to the Law of the Goſpel, which ſays, *Do violence to no Man.* In this caſe, as indeed in all others, the Soldier ſhould make the caſe his own; and if he is tempted to rob or ſteal from his Neighbour, he ſhould, before he cloſes with the Temptation conſider, how he would like to be ſo ſerved, were he in his Neighbour's place. And to the end, the Private Soldier may be honeſt, there is a Duty incumbent on the Commanders of an Army, not to ſteal from them, by defrauding them of their Pay when it is due, or delaying to pay it as ſoon as it is due: For otherwiſe, with what Conſcience can a Commander puniſh a Soldier for being a Thief, when he knows at the ſame time, that by reaſon of his keeping back that which is due to him, he muſt either ſteal or ſtarve? Wherefore, let the Commanders be Examples of Honeſty to the Private Soldiers, by duly diſtributing their Pay; and then let the Private Soldiers learn their Duty, *To be content with their Wages.*

Beſides that which oppoſes it ſelf to Theft or Robbery, there is another kind of Honeſty, which forbids all endeavours of raiſing or eſtabliſhing ones fortune by indirect means. Ambition, I confeſs is as warrantable in a Soldier, as in any Perſon whatſoever: But then, there are the ſame limits to be ſet to the Ambition of a Soldier, and the ſame Rules to be obſerved in it, as there are in the Ambition of any Man elſe. As, *not to endeavour to raiſe themſelves by the Ruin of others, nor to make uſe of their weaker Brother as a Stirrup to mount them into the Saddle of their deſired Greatneſs, but to be honeſt, and do righteous things, do to others as they are willing others ſhould do to them.* Now, the moſt practicable Method of inſinuating ones ſelf into the Favour of our Superiors, is to endeavour, by falſe reports to leſſen the reputation of ſuch as are in favour already. As, to accuſe them of ſome ill thing to make them ſuſpected; to forge Conſpiracies

cles and to bring them in as parties concerned, and so by lying and all kind of Injustice to ruin others to raise our selves. But as nothing is more practicable, so nothing is more unjust and sinful than Actions of this Nature. And since those Arts are more especially practised by Soldiers against one another; I would tell them, that the best way for a Soldier to get Honour, and Advancement in an Army, is to make use of all opportunities to give Testimonies of his Valour, to give all Men their due Respect and Character, to act always upon true Principles of Honour and Generosity; and to esteem all kind of underhand Practices as too base and mean for the Breast of a Soldier to entertain. Especially, *To bear false witness* against one another, is so pitiful and unmanly, that surely, any Person that pretends to bear Arms should scorn and be ashamed of it, not only as it is in a high manner sinful, but as it is likewise a Derogation from all true Principles of Honour.

The late Reverend Bishop *Sanderson*, in his Case of a Military Life, tells us, that, 'If there be any possibility of finding a Per-'son capable to take upon him the Employment of a Soldier, as 'his proper Profession, it must be among those that propose to 'themselves the same end therein, that is, or ought to be the end 'of War; that is to say, those that after an impartial Search of 'their own Hearts, can truly say, and not pretend only, That their 'chiefest aim in applying themselves to the Wars, is to do their 'King and Country service, in procuring or preserving the Peace 'thereof, which no Man can truly say, but he that preferreth the 'Publick Good, and the Peace of his Country, before all private 'Interests. But how contrary do they act to this, who propose nothing more to themselves, at their setting out, than the gratifying their Covetousness and Lusts? *Covetousness*, the Apostle tells us, *is Idolatry:* And if so, how can that Man pretend to take up Arms against Idolatry, who at the same time lets Covetousness be Mistriss of his Heart? 'Tis a flat Contradiction. For a Man to take up Arms from a Design upon his Neighbour's House, or a desire of his Wife, or of any thing else that his Neighbour lawfully enjoys, is too ungenerous for a true Heroick Soul. A Generous Conqueror will be so far from entertaining such base Desires, that he will rather give his Enemy more, if he appears willing to submit, than take away any thing from him that he does or may enjoy. Especially, he will be so far from coveting his Wife, or

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doing violence to the Chaſtity of any Woman, be ſhe never ſo beautiful, that he will honourably defend her from the Villany of others of a more ungenerous and laſcivious Mind. In a word, no end can be lawfully propoſed by any Man in taking up Arms, but to fight for the true Religion, his lawful Sovereign, and the Peace and Welfare of his Country. He that draws a Sword to other more ungenerous or unjuſt purpoſes, will thereby cauſe his Name to ſtink in the Noſtrils of Poſterity. But he that fights for juſt and generous Ends, will have this to comfort him, If it be his fate to die in the Field, that after-Ages will ſay of him, that he died like a Man, and like a Soldier.

## SECT. XII.

### *Of St.* John Baptiſt's *Anſwer to the Soldier,* LUKE, 3. 14.

HAving thus briefly laid down the Religion of a Soldier, as it reſpects the Moral Law, or the Duties of the Ten Commandments, I ſhall conclude with the Doctrin of St. *John Baptiſt*; who when the Soldiers among others came to him, and asked him what they ſhould do? He ſaid unto them, *Do violence to no Man, neither accuſe any falſly, and be content with your Wages.* Whence we may take notice, in the firſt place, that when he ſays, *Do violence to no Man,* he does not in that make all ſorts of War unlawful, becauſe War cannot be carried on without ſome violence; but he thereby inſinuates, that 'tis the Duty of Soldiers, to ſee that the War be juſt, before they adventure in it, otherwiſe they may do violence with a witneſs. Now, that War only can be ſaid to be juſt, which is begun and carried on for the Glory of God, the good of his Church, the Honour and Preſervation of a lawful Authority, and the Peace and Welfare of Chriſtendom in general, and of our reſpective Commonwealth in particular. In being concerned in ſuch a War as this, ſo long as we aim at no worſe ends than theſe, we cannot do amiſs. Secondly, when he ſays, *Do violence to no Man,* he thereby intends, that we ſhould do to others as we would they ſhould do to us: Not be uncivil and outragious in our Quarters, but give all the encouragement poſſible to thoſe that entertain us, that

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we may recieve their kindneſs, not as if it came of force, but with good Will and Pleaſure. It has been a great Grievance to many poor People, that the Soldiers who have been quartered upon them, have behaved themſelves in ſo inſolent a manner, that they appeared in nothing, ſhape only excepted, like other Men. But as a Soldier ſhould above all others be endued with, and guided by Principles of Humanity; ſo it redounds much more to their ſhame, if they at any time appear otherwiſe. *Thirdly*, more particularly, when he ſays, *Do no violence to no Man*, he means, that Soldiers who always are armed, ſhould have a care of offering any Injury to thoſe that are not. And, to ſay truth, nothing appears more infamous, than he who ſhall ſo far abandon all Sparks of Generoſity, as to offer violence to one that is not in a capacity to defend himſelf; his very Name will ſtink whilſt himſelf is living. Again, when he ſays, *Accuſe no Man falſly*, any one may gueſs what he means, That we ſhould not for any end whatever, betray the Innocent by falſe Accuſation, or ſpeak evil of ſuch as deſerve better than our ſelves. But of this ſee more in the foregoing Section. Laſtly, when he ſays, *Be content with your Wages*, he teaches us, to be ſatisfied with the common Pay according to our Poſt and Station, and not to endeavour after more by any indirect means, as Robbery, Bribery or the like. Eſpecially, to take a Bribe to act in any caſe contrary to ones truſt, is a moſt abominable Crime, flatly repugnant to the Laws of Arms, Chriſtianity and Nature it ſelf. 'Tis very ungenerous for an Adverſary to endeavour to prevail by Bribery, but 'tis much more baſe for any Man to accept of the Bribe that's offered to ſuch unlawful Ends. But, a word of this, I hope may be ſufficient. To conclude, This in ſhort is the Moral Religion of a Soldier, to direct all his Thoughts and Actions to the Attainment of juſt and generous Ends: To fight, when he is lawfully called to it, for Religion, the Glory of God and the Good of his King and Country: Againſt the Worſhippers of Idols and falſe Gods, who either hurt us abroad, or diſturb our Peace at home. Not to lift up his hand for Injury or Oppreſſion, but cheerfully to draw his Sword, and couragiouſly to fight for the Preſervation of Truth, Honour and Juſtice: In all caſes to behave himſelf ſo, that God may love him, and fight with him; and then he need not fear what Man can do unto him. ——*Si Deus nobiſcum, Quis contra nos?*

F I N I S.